

# The Missionary Helper

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## To Know, To Feel, To Do

**To Know** the will of God and how to do it: the deepest meanings in life's experiences: how to be brave, yet humble: weak, yet strong: how to endure trial, yet keep sweet: how to use time to the best advantage: how to select between apparently conflicting opportunities of service: how to love God more and more: and to think no uncharitable thoughts and to say no uncharitable things of my brethren.



**To Feel** a quickened conscience: a greater hate for evil and a greater love for good: a deeper sympathy with the sorrows and a greater joy in the happiness of mankind: the never-tiring, calm insistence of my better self towards right and duty: not the fear of God, but the love of Christ constraining me.



**To Do** the best that human endeavor can render at all times and in all places: not as in the sight of men, but as in the sight of God: freely, without favor: frankly, without reserve: hopefully, without gloom: trustfully, without doubt: so that Jesus, my Master, may add his smile and benediction.—*The Congregationalist.*



## FROM THE EDITOR'S DESK

Laborers wanted. The ripening grain  
 Waits to welcome the reaper's cry.  
 The Lord of the harvest calls again;  
 Who among us shall reply,  
 Who is wanted, Lord? Is it I?

The master calls, but the servants wait;  
 Fields gleam white 'neath a cloudless sky;  
 Will none seize sickle before too late,  
 Ere the winter's winds come sweeping by?  
 "Who is delaying? Is it I?"—*Selected.*

Added to the stimulus of sea and pines, just now at Ocean Park, is the mental and spiritual stimulus of speech and prayer in Temple and Hall. We meet and greet western fellow-workers, missionaries on furlough and missionaries to be, on avenues and verandas; and a long talk with Mrs. Burkholder, in the HELPER Sanctum, makes us feel more deeply than ever how tremendously worth while is our work in India. It is well to remind ourselves, in these strenuous times, that everywhere the work is growing, is prosperous, has proved a blessing; that opportunities were never greater, the way so open, the calls so insistent. It is ourselves, only, who have failed to properly support the work and respond to the needs. Let us face the facts and place the burden of responsibility where it belongs. Are we remiss in praying, serving, giving? Have we thought that the "next thing" to be done in the field, or church, or auxiliary, or at home, was the duty of somebody else? Those who have recently listened to the plain talks of a business man on soul winning have been impressed as never before with the fact that each individual has a special mission and message. It may possibly be in the far field, or it may be so near that it has been overlooked. Laborers are wanted everywhere. The Master calls everyone. Oh, that we might be swift to see the need and hear the call and respond with

gladness! . . . As we write the young people are gathering for their Missionary Conference which will be reported later. We pray daily for blessing upon these meetings, the young workers, and for far-reaching results of these days of conferring together. . . . Such a wealth of news from the field, this month! Some of it must be held over. We heartily hope that the scheme of which Miss Coombs writes will keep HELPER readers more fully in touch with our friends across the seas and the work in which we are all so vitally interested. . . . Miss Barnes writes, "I was in Balasore June 25, and on Sunday, (the 27th) the west end of Sinclair Orphanage veranda fell with a great crash. We gave great thanks to God that no one was on the veranda at the time. Masonry pillars gave way, beams and roof and all came down. The work in Jellasore goes on as usual. My women workers have lately sold forty-four gospels, besides other books, along with their regular work. I had twenty-five in my Hindu Sunday School class yesterday. The first Sunday in the month they come here and I give them picture cards. Other Sundays we go to their villages. The C. E. members help about these schools. A new market has been established near here, on Fridays, which gives us one more place where people congregate to give away leaflets and sell books. Last week I went to an interesting Mohammedan village where some of the women had learned to read in a school Miss Crawford and Mrs. Smith had. They have been asking for another for their girls. I wish they might have it." And Mr. Sarkar writes that the girls' school at Contai must be abolished and that the native gentlemen regret it. Oh friends, how can we allow any of our so important work that is well begun to be abandoned for lack of funds? Miss Coombs writes, "They are doing so well in Contai. Mr. Sarkar seems to have his hands on the reins with a steady grasp and is gaining the confidence of the people. In a letter received from him today he says, 'You will be surprised to hear that last month nine hundred and seventy-two patients came to our Dispensary for treatment.' " . . . Dr. Coldren wrote, under date of June 30, "I went over to Midnapore yesterday and spent the night with the Wymans. We discussed mission problems and what would be the best method to pursue. We are grieved and even made to blush with shame to even suggest such a thing as surrendering a part of our territory, for I know our people are abundantly able to hold and evangelize it properly, if we could get anything like a general rally of our forces and finances; but something must be done, decrease our work or increase our workers—which shall it be? These are days that need much waiting upon God."

## SALIENT VOTES OF THE BOARD MEETING

BY REV. HENRY M. FORD, D. D., COR. SEC. GENERAL CONFERENCE BOARD.

I am asked by the editor of "THE HELPER" to give the most important things passed upon by the Conference Board at Ocean Park at its session just closed.

I should say the very best thing was the vote to send out six missionaries this fall to India: Dr. and Mrs. Kennan of Hillsdale, Michigan; Miss Sadie Gowan, Detroit, Maine; Miss Amy Coe, Madison, Connecticut; and Rev. and Mrs. C. S. Marston of Winona, Minnesota.

Dr. Kennan goes with larger plans for his work. He has said: "I do not want to go back to India to mark time, I want more orphans, more schools, more medical work, more preachers, more converts, more of the spirit of Christ within me and more in my people." He has raised money enough, or almost enough, for a hospital and well with a windmill. How much a well of pure water means to his people and how much a hospital means where poor, sick people can be treated, only those know who know India. The Kennans go back, leaving behind three bright and well-behaved children. Pray for them all.

Miss Sadie Gowan some of you know much better than does the writer of this sketch. During the last year she has been taking kindergarten study at Herkimer, New York, and will go out to India with specific and thorough preparation for this work. She has been adopted by the women of Rhode Island.

Miss Amy Coe I have known from childhood and too much cannot be said of her and her family. It is a beautiful home she leaves—a home of culture and love. She is a graduate of Holyoke and has just finished a year of normal training in Columbia University. I only wish all our people knew her and could see her.

Rev. Mr. and Mrs. Marston I have never met, but those who recommend them are unstinted in their praise of them. They are young, strong, broad-shouldered and true-hearted. They look from word description as if they had been made to order for the field in India. God bless them all. May the Lord give his message to both wind and wave, and speed the good ship that will soon bear them across the Pacific.

What is more, we must get \$2,800 extra money for the outfit and passage of these outgoing missionaries. This will be exclusive of the regular remittance. And right here I must tell you how suddenly it came right out in the Board meeting, as unpremeditated as could be, the



recognition that our women were superior in their ability to hustle and secure funds for our missionary work, and they were especially invited at this time to come to the rescue and lead out in the benevolent work of the year. It was a tribute to our women as richly deserved as it was gallantly presented.

Another good thing in the meeting was the recommendation that a half dozen other young men and women whose names were presented, be encouraged to go in the near future, say within the next two years. The outlook for missionaries is most excellent, and I may say here that it was the sense of the Board that as many missionaries should be encouraged and sent as the field demands, and the Board become responsible for their support. Leaders will lead when they are confident and brave and dare to do things that are difficult and hard. The denominations will follow a leadership that has horizon and vision.

One of the most important things passed was the fixing of an early date for the next General Conference, namely, July 13, 1910, at Ocean Park, in order that the question of Union with the Baptists in benevolent work may be definitely settled.

A central committee to distribute Education money was appointed, consisting of W. J. Fulton, Rio Grande, Ohio; J. T. Ward of Hillsdale, Michigan, and Prof. R. D. Purinton of Lewiston, Maine.

It was voted that in the fall, not later than November, all the forces of the denomination, namely, secretaries, members of the Board, churches, women's auxiliaries, young people's societies, Sunday schools, join in a simultaneous effort to wipe out our indebtedness and push the apportionment in our churches so that we come to the next General Conference with all our benevolences raised and our banners flying.

Finally, special responsibility was laid upon the members of the Conference Board, and they were admonished to give a large part of their time and effort to the interests of the denomination. The whole meeting was characterized by a spirit of cheerfulness and hope and an inclination to "lay down in the collar and pull."

*Hillsdale, Mich.*

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## A COMPOSITE PICTURE OF KOREA AND THE KOREANS

BY ABBIE HALL FAIRFIELD.

Modern photographic art has given us as one of its interesting achievements, the composite picture. Many times, recently, have papers and art reviews reported the process and its results:—the patient pho-

tographing of many individuals; these photographs brought together and united, feature by feature, giving a perfect representation of the type, while not giving a perfect picture of any individual. So, from many pictures, by different travelers, we shall try to construct a fairly representative picture of Korea and things Korean, our present subject for study.

So great has been the general ignorance of this country that Isabella Bird Bishop, whose book, "Korea and her Neighbors," is universally regarded as authoritative, says in her introduction: "In the winter of 1894 when I was about to sail for Korea, many interested friends hazarded guesses at its position,—the Equator, the Mediterranean, the Black Sea, being among them, a hazy notion that it is in the Greek Archipelago cropping up frequently. It was curious that not one of these educated and intelligent people came within two thousand miles of its actual latitude and longitude." That was only fifteen years ago; now, so much prominence has been given to the little country, jutting out, a peninsula, northeast of China, into the Yellow Sea and the Sea of Japan, reaching toward Japan, its northern boundary touching Russia, and its three neighbor nations, Japan, Russia, and China, struggling for power and possession therein, that the schoolboy of today probably knows more of Korea than the geographers of a few generations ago.

Korea is a very mountainous country; mountain groups with definite centres in the north, among them the sacred mountain, Paik-tu San, ranges farther south following the coast line, and the great axial range, containing wonderful mountain scenery, leave little room for plains in a country six hundred miles long and one hundred thirty-five broad. A Korean saying often quoted is "Over the hills, hills again, hills without number." But the soil of the plains is fertile, and the climate is very fine and healthful. Underwood, for twenty-three years a missionary in Korea, explains the mildness of the climate—mean summer temperature at the capital 75 degrees, F., winter 33 degrees F.—by the direction of the ocean currents along the coast; the warm Pacific Current which in part corresponds to the Atlantic Gulf stream, flowing westward, strikes the east coast of Japan at the island of Kiushu, and following this coast, gives to the islands their warm, damp climate. This same stream forces the cold waters of the Behring Sea down through La Perouse Strait between Yezo and Sakhalien, thus tempering the heat of Korea, which is in the same latitude as Southern Spain and Northern Africa, or our own Southern states. Flora and fauna are varied; Koreans claim for their country great mineral wealth, but this has not yet been wholly proved.

The names of the country are interesting, and some of them poetical. It has been called "The Hermit Nation," a name now fast becoming a misnomer, though for thousands of years it was accurate. It is called also "Ch'ao Hsien," Choson or Chosen, "Land of Morning Calm," "Fresh Morning," or "Morning Radiance."

Mrs. Bishop describes the Koreans as a handsome race; the height of the men is about five feet, four inches, of the women much less; the hands and feet of all classes are very small, white and finely formed, the nails receiving the greatest care. This is noticeable in a country where bathing is not common, and inns and houses are very generally dirty and swarming with insects. The men are very strong.

One of the first mental characteristics to strike the foreign traveler, as it causes him so much annoyance, is the curiosity of the people, men, women and children. As many of the doors and windows and even house-walls, are made of paper, privacy is impossible, for a finger easily goes through a paper wall, and the hole thus made is immediately fitted with a black eye, eagerly watchful of all within; an open door at once admits a crowd of people who have, seemingly, no occupation and are full of interest in the "foreign devils." Underwood thus defines the Koreans:—"Korea is geographically between China and Japan, and intellectually and physically the people come half-way between these two great nations. They are not as phlegmatic as are the Chinese nor as volatile as the Japanese. Without the stolid conservatism, often amounting to impregnable obstinacy, of the one, or the easy adaptability, amounting to fickleness, of the other, calmly weighing pros and cons, they are willing to accept change if it is really good, and receive what is new without too rashly discarding long-established beliefs and customs. They are not as slavishly bound by superstition, not as devoted to their old religions, not as faithful, perhaps, to the traditions of the past, as the Chinese, nor so imitative and ambitious as the Japanese." Dr. Jones makes a similar comparison, taking different mental characteristics; "Whereas in China the cast of mind is commercial, giving us a nation of merchants, in Korea it is literary, giving us a nation of scholars." The faithfulness of Korean servants to their masters is almost proverbial. Most travelers complain of the laziness and slowness, not only of porters and hostlers and inn-keepers, but of the farmers as well. Mrs. Bishop, however, who spent some time in a colony of Koreans in Russian Manchuria, finding them thrifty and well-to-do, expresses doubt as to whether the laziness

is a matter of temperament. She says it is due far more to the exactions of greedy and corrupt officials; the poor man, finding everything beyond bare necessities taken from him under the guise of taxes, soon learned to acquire nothing beyond the necessities; but, under better government, his whole manner of living improved.

Korean schools of former years were much like those of China; using Chinese books, committing Chinese classics, learning to write Chinese characters, Korean boys sat on the floor, swaying back and forth, chanting their lessons in their loudest tones; after ten years or more of this drill, they were ready to take the Royal examinations for the literary degrees, which, just as in China, were the first steps toward political preferment. Now, with the abolition of the Royal examinations, a change in methods of government appointments, the introduction of Western ideas, and some use of their own language, come new ideas of education, and new Government Schools. In 1897, there were Government Vernacular Schools, a Government School for the study of English, Foreign Language Schools, and Mission Schools; also the Royal English school, with one hundred students in uniform, regularly drilled by a British Sergeant of Marines. There were also Japanese, French, and Russian schools; and the Pai Chai College, "Hall for the rearing of useful Men," so named by the King in 1887. This college, belonging to the American Methodist Episcopal church, is developing a patriotic spirit among the students, together with the public school spirit with its ideas of honor and truth, and a deeper moral sense; there is also an industrial department; attendance at chapel is compulsory, and religious teaching is given in Korean.

A word about the language. Until 1895 only women, children and the ignorant classes used the En-mun, the Korean script. Then the Official Gazette, which for several hundred years had been written in Chinese, appeared in a mixture of Chinese and En-mun; the King's oath of independence and reform was given in Chinese, pure Enmun, and mixed script; the new Korean newspaper, "The Independent," uses En-mun; the large body of foreign missionaries use En-mun; and slowly a literature in the true Korean language is growing, and bringing the masses, who can read their own script, into touch with western science and modes of thought.

Korean women have been most carefully secluded; by a very strange arrangement, in Seoul, the capital, women were allowed to go out in the streets only between 8 and 12 P. M., all the men being carefully kept within doors at this time. At 8 o'clock the big bell gave the signal for all men to retire, and then the women, accompanied by servants carrying lanterns, might go out. At midnight the bell rang again, when all the



women must go home, and the men were again at liberty. A lady of high position told Mrs. Bishop that she had never seen the streets by daylight. Yet the Queen possessed great political influence, swaying to her will not only the King but many others.

The costume of the Korean at once attracts attention; he is all in white, which though cotton, by a peculiar process of washing and beating instead of ironing, acquires the smoothness and luster of satin; in winter these cotton garments are padded, and they are always very large. His hair is arranged in a top-knot, slanting a little forward, his forehead bound with a tight band. This topknot and band are the insignia of manhood, and the boy of thirteen or fourteen must bear bravely the severe headache caused by the pressure of the band, that he may prove his manly courage. Over this topknot, not to obscure it, is a gauze hat. With Koreans, it is a mark of politeness not to remove this hat. Not many years ago, the abolition of the topknot and cutting the hair in western fashion was decreed, but so dire were the consequences following the edict, that it was repealed, and the people were allowed freedom to dress their hair in their own fashion.

The religion of the Koreans is ancestor worship and Shamanism. Buddhism was introduced in the fourth century, and spread rapidly, extending also from Korea into Japan; it reached its power there in the beginning of the Wang dynasty, when it became the national religion. With the overthrow of this dynasty, in 1392, the fact that the Buddhists had been prominent in politics, and even powerful opponents in a military way of the new rule, led to the destruction of many temples, and confiscation of lands belonging to powerful Buddhist monasteries, the monks being scattered. In a later war, Buddhist priests were said to have acted as spies, and from that time were rigidly excluded from the capital. Yet Buddhism has had its effect on the old Shamanism, which in Korea is far milder than in Northern Asia. Shamanism is the worship of daemons, not all evil, but capricious and revengeful, usually enemies of man. Earth, air, and sea, trees, springs and mountains are full of daemons. They are on the roof, the chimney, in the kitchen. Each separate daemon must be propitiated. Especially must the positions of houses and graves be selected with the greatest care, and the profession of geomancer is one of highest honor and importance. The two chief classes of Shamans are the Pan-su, and the Mu-tang. The Pan-su are blind sorcerers, exorcists, who boldly drive away the evil daemons; the Mu-tang are women, who have received a supernatural call, a daemoniacal possession. Obeying this call, the woman deserts parents, husband, children, and though she is indispensable to the community, she becomes a social outcast; her office is to pacify or propitiate the daemons, to give forth oracles, to heal diseases. The daemons are legion. There are said to be eighty thousand daemon generals, each one followed by a host of daemons. Dr. Landis has arranged them in thirty-six classes, these among them: Spirits of the Heavens, of the Earth, of the Mountains, of the Dragons; Spirit of the

ridge-pole, of the furniture, of the kitchen; spirits which serve one's ancestors, spirits which aid jugglers, spirits of the house-site, spirits which make men brave, spirits in trees, spirits which cause tigers to eat men, etc. The fact that disease is supposed to be caused always by daemons gives great power for good to the successful medical missionary.

Some travelers call the Koreans a people without a religion; others find them very religious in their own way; others still say that they seem to be a people whose reasoning powers have led them to see the emptiness and falsity of their old religions, while their religious instinct is longing for something to which it may hold. A report from the Methodist missions seems to support the last opinion. The statement from World-Wide Missions is this: "The first missionaries reached Korea in 1885. In 1908 there were forty-one missionaries, six native ordained preachers, twenty-nine local preachers, 14,967 Sunday school scholars, 24,244 communicants.. In no pagan country have we had the same success in the same length of time, and perhaps there is no pagan country in the world that is so ripe for Christian evangelization." Eagerness to share the new truth is one great source of help. Rev. J. H. Pettee reports—"For a Korean Christian to get new light and hide it under a bushel is an unheard-of thing; having heard a bit of new truth or a choice illustration from the foreign teacher, he can not rest until he has told it to some one else, and often puts it in a far more telling way than that in which it was given to him. In twenty Bible classes, two-thirds of the teaching was done by persons who had never done such work before." Rev. J. Z. Moore tells of their eagerness in Bible study: "In October, 1908, I held a Bible study class and conference; in order to study with me one week, two men walked, there and back, one hundred seventy-five miles; three, one hundred twenty; one, eighty; one, sixty." Another worker says: "It may almost be said that every Korean Christian seems to be born a missionary or an evangelist."

The question of the influence of Japan in Korea is too large and complicated for discussion here. Two bits of recent evidence, however, may be quoted. The "Christian Advocate" says: "The policies inaugurated by the residency general in Korea have been of the most beneficial character to the Korean people. The penal code is in process of revision, modern and enlightened laws are being introduced into the land. Schools—industrial, agricultural, and literary—are being established. Large commercial enterprises are being inaugurated. Communication is being opened up through improved roads, and all the lines of policy followed by enlightened governments are being gradually introduced to the Korean people through the initiative of the residency-general."

Dr. Timothy Richard, in "Missionary Review of the World" for July, writes thus: "Korea is passing through an extraordinary crisis. A thousand Koreans are being put to death every month, in the process of pacification by the Japanese. Many of the Koreans complain that they are cruelly oppressed, while the military authorities in Japan assert that

Prince Ito's methods are too lenient, and that the rebels should be stamped out immediately. The cause of the trouble seems to be the failure of the Koreans to realize that the nations have practically agreed that Korea shall for the present be under the direction of Japan. The immigration of thousands of the lowest class of Japanese, who monopolize trade, and the reckless appropriation of Korean land and houses without suitable compensation, have also tended to deepen the feeling of resentment against Japanese occupation. In this strait, the best among the Koreans, in despair, have begun to ask what sin they as a nation have committed, and what God would have them do in order to secure peace and prosperity. This is a partial explanation of the widespread religious movement which has been manifested throughout the country for the last year or two."

*Biddeford, Maine.*

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### A STUDY IN RESULTS

BY MABEL E. BROOKS.

Evelyn Waring sat in her great easy chair before a fire whose logs crackled in glee on the hearth. On the mantel above stood a Chinese idol, converted by clever hands into a receptacle for many a bit of money which other girls would unhesitatingly have spent for harmless ribbons, laces or other finery dear to the heart of every really feminine girl. He seemed to grin down upon the tired girl, cuddled up in her chair, as if in anticipation of holding many another nickel and dime before the day when Evelyn should break it open, and, with eager hands, carry the year's savings to the Standard Bearer Company.

It had been a hard day with Evelyn Waring; as bookkeeper in a large business house, she knew to perfection the meaning of the words backache and headache; she knew all the trials that so easily beset the path of every conscientious working girl.

Lower and lower drooped her head, as softly and more softly crackled the flames upon the hearth, till she seemed to feel a gentle touch upon her arm, and to see the face of one "Altogether Lovely" looking upon her with infinite love and tenderness. With one glad cry of recognition she sprang in response to his "Come," and soon seemed to be with her divine Companion, walking the streets of that city whose maker and builder is God.

They wandered past little streams that gurgled and danced along, in sheer happiness seeming to say as they sang, "See what the Lord for us hath done." The grass looked a softer green and a thicker velvet

than Evelyn had been privileged on earth to tread. Little children passed them, singing, playing as only children may, till one little dark-skinned fellow, catching sight of the Glorious One, advanced with glee to be taken to His arms; when wonder of wonders, he gave one glance at Evelyn and exclaimed, "My lady! My pretty lady!"

Before Evelyn could adjust her senses to this, a little girl whose straight black hair and high cheek-bones attested her Indian earth-parentage, but whose shining, raptured face bore testimony of her having been of the redeemed, also gave a glad cry of recognition as she caught the young girl's eye.

"What? why? what?" she questioned and stammered in her bewilderment, "why do these come to meet me?" But before she received her answer, a swarthy son of India grasped her hand with such an expression of joy as only they can feel who know their salvation in Christ.

A sweet-faced Chinese woman with her whole family pressed close upon the rear of those already crowded around the now thoroughly mystified girl.

"Tell me, dear Lord, what do these dear people mean? Why should I receive these greetings and expressions of love?"

Then in gentlest tones the Master explained, drawing the first little dark-skinned boy closer to Him, "Don't you remember the beautiful blue dress you looked at so longingly as it lay on the counter, every fold a thing of beauty as the silk shimmered in the light, how you priced and fingered it, and found the gown within your means but not within your actual needs? Do you recall how you left it to come home to your easy chair to think and pray it over? Don't you remember how I whispered ever so softly, 'Evelyn, lovest thou Me? Then, feed my lambs.' This little disciple represents that silk dress you didn't buy, the cost of which you slipped into the mite-box on your mantel." "And this," turning to the Indian girl who clung lovingly to Evelyn, "is the result of the sodas you went without for a year, in order to drop the nickels, one by one, into the box for love of Me.

"And the car-fares that went into the little Mission bank after a long walk home on a frosty evening, they did this; for he heard the story gladly and held fast," and the Master looked at the native of India's coral strands, whose shining face told his testimony so clearly.

"But this entire family—when saw I them a-hungred and fed them?"



"Then you don't remember," and the Master's voice was the sweetest music to the happy girl, "the ribbons and collars and dainty things you went without that you might help to hold up the hands of the mission women in China? Through your loving sacrifice, this entire household came into living touch with Me, and found in Me the Way, the Truth and the Life."

Evelyn Waring, overwhelmed by the vastness of the results, forgot all the little privations and sacrifices in the joy of the harvest till her Lord pressed the searching but joyous question home, "Did it pay, Evelyn? Did it pay?"—*Woman's Missionary Friend*.

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### MISSIONARY HYMN

BY ERNEST G. WELLESLEY WESLEY

The earth is the Lord's, 'tis ours to help Him win it— All who believe Him must tell the story.	The earth is the Lord's, though long His love resisting; Conflict shall end, then peace e'er unbroken.
The kingdoms are His: all nations are His servants; His are their scepters, His is their glory.	The King on His throne and all man- kind obeying; True is the word which Jesus has spoken.
The earth is the Lord's, in vain do kings oppose Him; Mighty is He, in power o'erwhelming. The prince of this world in chains shall bow before Him, Ended his strife with all things offending.	The earth is the Lord's; then let us help Him win it. Yielding our wealth and nothing with- holding. His call is to us, to every one who heareth; Self quickly dies, our Leader behold- ing.
The earth is the Lord's; His kingdom is enduring; Victor is Christ, His strength is un- failing.	CHORUS The earth is the Lord's: to Jesus Christ 'tis given— Help Him to win it; Help Him to win it.
The nations shall own that He is King forever— None can withstand Him, o'er all prevailing.	Proclaim through the world that sin may be forgiven— Help Him to tell it; Help Him to tell it.

*Providence, R. I.*

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When you have done the best you can do, then trust in God for the rest; but do not fail in the mistake of expecting him to make up for the consequences of your indifference or neglect.—*Selected*.



journey to Tapaban and the good times we had at the Q. M. there last December.

Since that, the regular round of duties has filled our time, but there have been incidents which stand out prominently to be remembered. Christmas time brought increasingly large crowds to our exercises and tree, and again it was forced upon us that our Chapel must be enlarged, and indeed, plans are being made for this. At New Year's time the hundreds of Hindu boys and girls gathered on our veranda were an interesting and inspiring sight, and their recitation of Christian hymns and verses, a prophecy of good for the future. They were greatly entertained by a gramophone to which many of them listened for the first time.

In January Dr. Mary Bachelor and I attended the National Convention of the W. C. T. U. in Madras, an account of which trip and the meetings might well fill a letter by itself and would if I had written it then, but now it has slipped into the past, and more recent happenings come to the front. It was a most enjoyable break in the routine of work, for there were eight of us from Bengal, which entitled us to a reserved car and so the journey was a thousand-mile-long picnic! Mrs. Coldren, also from our mission, was one of our number as a delegate, and as our expenses were paid we were all the more happy. There were very few at the Convention, but they represented a large area, brought large faith and planned for large things.

In February, again, we attended the Bengal Divisional Convention of the W. C. T. U. in Calcutta, which seemed more like a National Convention than the National itself, for there was a larger gathering and more enthusiasm. We were cheered, too, by the presence and message of Mrs. Gourlay, the President of Glasgow's W. C. T. U., and also by the evident interest and sympathy of Lady Hamilton, who attended our meetings and invited the Convention to a garden party in her own grounds. It is so seldom that the wife of a Government official shows any sympathy with Temperance work that an exception is very notable.

In March came the epidemic of smallpox to Midnapore, which took three of our Christian community—two of whom were young, promising workers whom we could ill spare. This epidemic broke up our plans for Yearly Meeting and it was indefinitely postponed, but we had our meeting of the Committee of the Whole in Balasore the last of March which meant three days of steady work in committee meetings. April gave us a phenomenally cool month in the midst of the hot season and

we just buckled down to steady work and got schools and zenanas visited which had been long waiting.

In May came vacation, from the 15th of that month to the 15th of June. This I spent partly in Chandipore by the sea and partly in Contai. To the former place we took a party of semi-invalid teachers, who were greatly benefited by the change, and at the latter (Contai) I attended another Q. M., which was unique in that two of the evenings the little chapel was filled by invited Hindus, who listened attentively and with apparent interest to sermons in Bengali and English. One afternoon, too, a crowd of children from Mr. Sircar's "Sunday Schools" more than filled the Chapel and could hardly find room inside. A kindly notice of these meetings was inserted by the editor of the weekly paper of the place, a translation of which Mr. Sircar sent me and I enclose. That journey to Contai was not as long as the one to Tapaban, although it was nearly as uncomfortable, but this was all forgotten in the pleasant stay which followed.

Work began again on the 16th of June and since then there have been no serious interruptions.

Our band of workers has grown pitifully small since December last, for Mrs. Burkholder, Mr. and Mrs. Murphy and Mr. and Mrs. Griffin have left us and only one (Miss Butts) has come to us. We are now, however, looking forward to recruits in a few months, but oh, that their number might be doubled.

L. C. COOMBS.

Midnapore, July 8, '09.

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#### ITEM FROM A BENGALI NEWSPAPER

(TRANSLATED BY A NATIVE WORKER.)

The editor of "*The Nihar*," the weekly local Bengali journal writes about our Q. M. in Contai, a close translation of which runs as follows:

"Christian gathering—In the local church a quarterly meeting came off from the 11th to 13th June. Rev. H. E. Wyman, Rev. J. H. Oxrieder, Miss Coombs, Rev. Sachidananda Ray and ten Indian preachers of different stations in the Midnapore district, attended it. Prayers were offered, sermons delivered, Scriptures expounded, etc. Saturday evening Rev. Ray preached Christ in Bengali; and Sunday evening Rev. Oxrieder preached "Life and Death," in English, to many educated gentlemen of the place. We were pleased to find improvement and arrangement in certain things better this year than previous years, and it was due to the effort and energy of Hemnath Sarkar, the Gospel preacher."



## THE RESCUE OF WOMEN AND CHILDREN

"In as much as ye do it unto the least of these"

Kharagpur, India, June 29th.

DEAR HELPER:—

I should have written before this about the poor children that we sent last year to the Balasore orphanages. Many of them were famine children, orphans or having only their mothers. In most cases the mothers went to the Widows' Home, taking the children with them if they were very small, or putting them in the orphanages if old enough to leave the mothers. One poor man brought his motherless little girl to us to send to the school, as he was going away in search of work. We used to keep the poorest women and children in Chandbali and feed them from means supplied by kind friends in this country. Once I had 50 rupees given to me by one of the Cuttack missionaries from funds they received from England. We were thus enabled to give relief to many starving ones, and temporarily to care for about twenty widows and over thirty children. Government, through the Magistrate of Balasore, gave us 100 rupees to care for orphan children for about three months. After that many of them went to the Balasore orphanages; the most of them, being girls, went to Sinclair orphanage.

One little Telegu child about two years old was found by the police in our cemetery, where she had been left with a cloth tied around her face and over her mouth so no one could hear her cries. This child we kept for some weeks with the others.

As there is no public means of conveyance between Chandbali and Balasore we had to keep the women and children until there could be an opportunity afforded of sending them by boat. A little girl baby was found one night, by the side of the road, by one of the servants of our Port officer, who had taken the child to Mrs. Mayston, his master's wife, as I was away at the time. This lady looked after the child, fed it and supplied it with clothes and had a poor woman take care of it as her husband would not consent to her burdening herself with its care as she wished to do. A week later, when we returned, she brought it to me. There was a poor woman living in a little veranda room in one of our native worker's houses. She took care of the baby for her food; that is, we supplied her with rice and other things to cook for herself. Some of our Christian women also looked after the child to see that it was not neglected. Every three hours during the day, it was taken to Mrs.

Mayston, who prepared the milk for it and saw it fed each time. This she did for a month, then took it to Balasore in their boat, when she had to go up there, and put the baby in Sinclair orphanage. I often had the baby and the little Telegu girl brought to the house and bathed them in my bathroom. The baby was a bright, healthy child and very good. It seldom cried unless it was hungry. It had not been badly starved, though it was rather thin. But the little Telegu girl had been badly starved and no one thought she would live, but after we had cared for her a month I had the doctor babu see her and he said she would live, so I sent her with the others to Balasore, where I saw her and many of the other children in March. Several of the girls died from the effects of the privations they had suffered.

We also had another little baby that was born under the trees in Chandbali. Scores of people lived under trees there, many months last year. In the rainy weather they suffered much. It was at this time that we looked up many widows and children who would go to Balasore later on when there should be a chance to send them. The poor woman brought her tiny baby, when it was but a few days old, to our place. I gave her an empty room in the house where the other babies were and a friend of hers came with her and cared for her for a day or two. Her baby was pretty and a nice plump child. When it was ten days old she left with the others in the boat for Balasore. She and her baby are still in the Widows' Home, I believe.

There was another case of a young widow who had a boy of about seven years of age. She was living and working in our Christian village for several months. When we came to this place Mr. Coldren brought several women and children to Balasore in a native boat, towed behind our boat. This widow and her boy came with them. He was put in the boys' orphanage and she went to the Widows' Home. In a day or two a recent convert who was doing colporteur work with Mr. Collett, wanted to marry her. She was glad of this opportunity to get a home of her own and they were soon married and lived happily for a short time when the man suddenly died of cholera, leaving the poor woman a widow again. This was a sad case. I saw the poor woman a few days after her husband's death and she was going to return to the Widows' Home. This home has been a true and welcome refuge to many poor homeless women during the hard times the past year or two.

Some of the children sent to the orphanages were from three of the homes of our poor Christians at Chasikhond. They had no means of support and the children were starving, so they were sent to Balasore. Some came up on our boat when we moved here. One of these little girls had lain down on a mat early in the evening and gone to sleep. About 8 o'clock some one wanted the mat she was lying on and roused her up to take it. She got up, dazed, and started to run, and before they could stop her she had run off the deck into the canal. The little mo-

tor boat was towing the two boats. It was several minutes before Mr. Coldren could let Mr. Collett know what had happened. He was in the motor boat running it. The towing rope was detached and Mr. Collett ran back with the little boat to look for the child. Fortunately it was a moonlight night. They found her floating on the water. She knew how to swim a little and had kept afloat till they found her and took her into the boat. If this accident had happened in the river, when the tide and current were running and where there are many crocodiles, it is more than probable she never would have been found. As she was providentially saved from drowning, may she be saved from sin and become a faithful child of God.

Dear friends at home, pray for all the children here in our schools and orphanages that they may come to be true servants of Jesus. Pray also for those who have the care and teaching of all these little ones. A heavy burden of care and responsibility rests upon these faithful workers, so do not forget to plead for them at the throne of Grace.

Sincerely yours in the work for the Master,

EMMA L. COLDREN.

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#### ON VACATION

Chandipore, 7th June, 1909.

DEAR MRS. WHITCOMB:—

I do hope some one has written from here to *Star* or *HELPER*, as it has been on some accounts an unusually interesting year. The Wymans were the first to come this time, early in May. Later followed the Oxrieders, who went to the Murphys to put up, and the Colletts in the Kennan house. After the work closed, the middle of the month, Miss Coombs came down with five of the Midnapore teachers and Sachi Babu's little boy. When she went away, two weeks ago, she left them with me. Among the "visitors" have been Mrs. Thomson and Jimmy, who spent two weeks with the Oxrieders, and Mr. Thomson came down for over Sunday. Mr. Coldren came during last week for three or four days, long enough to get some sea bathing and several games of chess. Mr. and Mrs. Hamlen came out for a day, and Mrs. Ager for three days.

It has been delightful to have Dr. Shirley with us again and we have all enjoyed her greatly. Jimmy and Raymond Oxrieder have had many grand games in and out of the water. Both have learned to float and to swim a little. Mrs. Oxrieder remarked one day that she used to think the funny sayings of children, that are so interesting in print,

were made up; that was before Raymond started his question box. Now she is sure no one but children are capable of saying those things—no grown person would ever think of them! Baby Ruth Eleanor has been a great attraction, the most popular of anyone on the beach, and almost the most interesting. She is about eight months old, a merry, active baby who cries and frets only when hungry, thirsty or sleepy. If noticed and talked to she responds with a merry, dimpled laugh, and if specially entertained, kicks with hands and feet and crows with delight. If put down alone on the floor she is apparently just as contented, and goes through the motions of swimming and somehow gets along slowly toward the place or thing on which she has set her mind. She is a pleasure to everyone, and little or no care or worry to her mother. Raymond is very fond of her, as he has been taught to be. Her usual expression is earnest and solemn, but the mischief peeps out in her eyes at times, and I often tell Mrs. Oxrieder she will have her hands full when Ruthie gets the use of her feet!

The blue-eyed Collett trio, Ivan in the lead, followed in a few minutes by Cyril, with little Allan bringing up the rear, have kept things lively in their neighborhood. Ivan says to his mother: "I am father's baby; Cyril is your baby, and Alan is my baby." Ivan goes into the water with Raymond and Jimmy, who are a little older; the two younger ones play along the edges when watched, but love to run away into the more exciting, deeper water in a moment of inattention!

We have had no accidents, thus far this year, no misadventures, and everybody has been well and happy.

We discovered a vegetable garden, last week, from which we have been having fresh vegetables and melons, and enjoyed them greatly.

The question of another establishment came up. A vote for the single missionaries to have a house out here has long been on the books, but no money has been sent for it, and as none of us know very much about building (I mean so as to come out here and oversee the job and see that the right kind of mortar is used, the bricks put in right, the foundations deep enough, etc., etc.), the matter has been rather in abeyance. Mr. Hamlen and I looked over possible sites, and he named \$500 as a conservative estimate for the establishment we have in mind. As the houses rent so well, it might not be a bad plan to put a little more money into it and make it more convenient and desirable.

We are on the only high ground anywhere near; the level jungle behind, the level, sandy beach before, so we see all of the sky, and the "cloudscapes" are sometimes very fine. A favorite evening walk is to walk out to meet the tide. It goes out two or three miles away, and then comes slowly back over the level sands. The beach proper, where we walk, and which is about covered at high tide, is not steep. It slopes gradually down into a ditch, made by the pounding of the waves, where when the tide is out, the water is half way to the knees or less, and be-



yond that sand and more sand, sometimes covered by very shallow water, hardly over the feet, and sometimes the sand is quite bare—this goes out to the tide, to the deep water, three miles away, which we sometimes see pale green or greenish blue near the horizon. And speaking of horizon, I do wish you could have been here last week and watched a storm in the east. It was dark blue with heavy rain, and on the edge of the sea a dark blue narrow strip of color, and then, in striking contrast, the water was a light, bright greenish color, gradually changing into the tawny, white-capped tumblings of the nearer incoming tide.

The rains seem to be coming on early this year, more than a month earlier than last year or the year before. We have had rain almost daily since I came.

How I should like to be at the Park next month and August.

MARY W. BACHELER.

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#### TREASURER'S NOTES

July was a quiet month at Ocean Park, save the meeting of the Conference Board. It began Tuesday, July 27th, and closed Friday night, the 30th. I think the Board never dealt with the various problems under consideration with such painstaking care as at this session. Many perplexing questions were discussed, particularly the needs of the India field, and the so-called "Basis of Union." The situation of our denomination in both respects is a serious one, and calls for immediate action of the General Conference itself. Because of this the Board has voted that General Conference shall begin July 13, 1910, at a place to be fixed later. Those affiliated bodies that hold their next session before this date must elect delegates at that time, bearing in mind in doing it that the Board requests that definite action on the "Basis of Union" be taken at the next General Conference. I believe, as do many others, that longer delay in this action will greatly imperil our work as a denomination. I believe, too, that delegates ought to be selected with great care; the kind of men and women with whom can be trusted the interests of our denomination, and then they should be left free to act as the conditions brought out by an open discussion of the questions at the Conference shall demand. In the meantime, we need to do a great deal of praying in the attitude of mind which loses sight of ourselves as far as possible, and sees only God's will. I wish some word of somebody could impress others with the gravity of the situation in India in a way that might lead many to reconsider their decision in favor of holding to the old ways, without seeing their bearing on present needs, and asking the question:

"Which is better, disintegration, or unity of action in favor of co-operation with Baptists?" for that is what this "Basis of Union" really is. I would not plead for this did I not know how strenuous the present conditions are.

It is refreshing to report an increase in number of MISSIONARY HELPERS in Haddam, Kansas, for I have noted, with regret, the falling off of subscribers in some quarters. I think the real life of our auxiliaries is gauged by the number of HELPERS taken, and this falling off is ominous so far as the condition of our treasury is concerned.

The will of Miss S. Wyman of Massachusetts has recently been probated, in which she has given money for home and foreign missionary work, with Washington Street F. B. Church, Dover, N. H., as trustees. Many times she has donated money to our work when appealed to. In a recent letter from Miss Porter, who knew and loved her, she mentions this woman's thoughtfulness of others, and the way she received requests for money. Miss Porter says: "I shall always remember the way she replied to my letter asking for money, in which she thanked me for calling her attention to the matter."

The meetings of our Board and of the Society are held too late in August for me to refer to them in these notes, but the problems we face are serious, as well as those that presented themselves to the Conference Board. We, as never before, share in its difficulties, for its receipts are falling off to a surprising degree. In June they were about seven hundred dollars less than in the same month last year. In July, after deducting specials, they were about two hundred less. From my knowledge of the facts, I think the total falling off this year must be around one thousand dollars. And this is an amount that calls for serious consideration by our Society and its Board and the State organizations. We may well ask, "What shall we do about it?" In the thirty-six years I have been treasurer I have seen nothing like it. The burden of responsibility for this condition falls on all of us, for, as we are now organized, duties are not so concentrated as they were a few years ago, especially with regard to finances. There is a general treasurer who has certain duties, an assistant with certain others, and quarterly meeting and State treasurers, and over all these are executive committees, general officers and societies. Because of this distribution of duties, plans by the many must be formulated to meet the situation. Shall I suggest what seems to me to be the particular needs? First: For the State Societies to study the situation and put into operation such methods as will increase auxiliaries, and the membership of old auxiliaries, and secure special gifts, and a faithful observance of the Thank Offering. Seeing to it, too, that the apportionments are met, as far as possible, at the close of their financial years, like Maine in August, and Vermont in June (not August, as I said in recent notes).

Second: I am inclined to think that more responsibility must rest with individuals during this crisis in the way of personal gifts. This

means those who feel keenly the condition, and that, whatever comes in the future, our India field and Storer College must be cared for now.

Third: The combined wisdom of all our officers and boards and interested members is needed to find ways to bring money to the treasury, and to this end these notes are open to suggestions from any and every source.

But there is a source of strength which we have drawn upon again and again in our needs that I would not overlook—repose in the Almighty. I recall at this moment some wonderful experiences in this direction. Once we had a deficit of \$500 at the close of a quarter, the only time in our history. We looked to God and through the benevolence of just one woman the need was met. We would be untrue to our history as a Society, if we failed now to recognize this source of strength.

We are entering upon another financial year. God grant that our State and quarterly meeting societies, our general officers and our friends may all unite efforts and prayers for a better year than the past.

LAURA A. DEMERITTE, Treasurer.

(All remittances should be made to Miss Edythe R. Porter, 45 Andover St., Peabody, Mass.)

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### BY WAY OF JAPAN

#### V.

I wanted to remain on shore and attend the Union church services in the evening, but when Mrs. Childs learned that I intended to return to the steamer for the night, she advised going at once and she went with me to the wharf to see me on a native boat and to give the men proper directions. When I reached the steamer the captain and some of the officers were having a phonograph concert, mostly Japanese music which did not appeal to my taste.

Monday morning the launch did not come to take us ashore till ten o'clock. The purser took me to the S. S. Company's office and a cabin was assigned me on the fine new steamer "Hirano Maru," which was to make her first voyage to England. I should have to change at Singapore, but was sure of the best accommodations to that place. Later the doctor and I went for a ramble through the Public Gardens, visited the market, and some other places of interest. At lunch time, I made him understand that I wished to go to a Japanese restaurant and have a real Japanese lunch. First tea, without sugar or milk, was served in tiny porcelain cups, then trays full of many curious dishes were brought. There was a watery soup with a few bits of vegetables, which we picked out with chopsticks and then drank the broth from the lacquer bowl. Next, raw fish, with a spicy sauce—this I gave to the doctor who seemed willing to dispose of an extra share—fried fish with horse radish sauce, turnips and radishes. There was stewed chicken—very tough—and colored jellies, made of beans (!) and preserved ginger. A small quantity

of rice was served in a lacquer bowl, which was replenished as often as one liked. I can not say that I like Japanese cooking, but I did enjoy the novelty immensely.

On our way back to the office, where there was still an item of business to attend to, I happened to glance upward and saw, on top of a large building, the letters, Y. M. C. A. Calling the doctor's attention to the big letters, I asked if he knew their meaning. He did not, and I explained, and told him there were similar associations at all the ports at which the "Shinana Maru" stopped, and that there was a very good one at Tokio, and Yokohama, too. He promised to attend their meetings sometime when in port. And then I said "good-bye" to this bright boyish looking Japanese doctor, who has interested me so much. I was sorry he could not understand English better.

Returning to the school, I had some conversation with a few of the girls who knew a little English. They looked so quaint in their long pantaloons and short jackets. Chinese girls wear the hair in one long braid down the back until they marry. If an unmarried young woman puts up her hair it means that she will never marry. One of the teachers in this school decided that she would never marry and has put up her hair.

Tuesday morning I went to the summit of the highest hill, "The Peak," as it is called, three-fourths the distance by trolley, at an incline of 45 degrees, but said to be perfectly safe. The view as one rises above the town is magnificent! At the upper trolley station, I took a rickshaw with two men, who took me nearly to the top. I walked the last stretch and stood by the signal station at the very top—1825 feet above the sea. From this point the city is almost concealed from view because it lies so directly below, but the harbor and shipping, the old and new towns on the opposite shore, the surrounding islands and the mainland, present a grand picture.

After returning in the rickshaw to the trolley station, I followed directions for a fine walk down the opposite and more sloping side of the hill. It was indeed a beautiful walk, but much longer than I had imagined, over four miles, and I began to wonder whether I might not have missed the way. I came out at last to the school, where lunch was all ready.

About five o'clock that afternoon Mr. and Mrs. Childs and I went on board our steamer. Among the passengers from Yokohama was the new Japanese ambassador to Great Britain, with his wife and daughter, and the English governor of Hong Kong was giving a big reception in his honor, so we saw quite a number of the celebrities as they came and went.

I found all my baggage had been transferred and placed in my cabin. The next morning, December 30, we waved farewell to Hong Kong and steamed southward toward Singapore.

ELLA M. BUTTS.



# Helps for Monthly Meetings

"If you would get the best results, do your work with enthusiasm as well as with fidelity."



## TOPIC FOR 1909-1910

October—Roll-call and Membership Meeting.  
November—The Gospel in Latin Lands:  
1. Italy.  
December—Our Foreign Field.  
January—2. France.  
February—Prayer and Praise.  
March—Home Missions.  
April—3. Spain, Austria, Portugal.  
May—Thank Offering.  
June—4. Mexico, Central America, The West Indies.  
July—5. Western South America.  
August—Missionary Field Day.  
September—6. Eastern South America.

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## OCTOBER—Roll Call and Membership Meeting

This should be an especially important meeting this year, with a discussion of ways and means of making our different departments of work more effective. Make the surroundings as attractive as possible; have samples of our literature on exhibition, including the new text-book, pictures and maps; send out special invitations, and plan for a social hour, following the program. Our motto and colors should be in evidence and membership cards ready to sign.

### SUGGESTIVE PROGRAM.

SINGING—"I Will Praise Thee."

BIBLE EXERCISE—What shall I render unto the Lord for all His benefits to me?

(The Bible Verses are to be read by six women. All join in singing the stanzas of the hymn.)

First Woman:

*Life:* "O magnify the Lord with me and let us exalt his name together."

*Hands:* "Who shall ascend into the hill of the Lord, or who shall stand in his holy place?"

"He that hath clean hands and a pure heart."

All:

Take my life and let it be,  
Consecrated, Lord, to Thee;  
Take my hands and let them move  
At thy impulse of Thy Love.

Second Woman:

*Feet:* "How beautiful upon the mountain are the feet of him that bringeth good things."

*Voice:* "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

All:

Take my feet and let them be,  
Swift and beautiful for Thee;  
Take my voice and let me sing  
Always—only for my King.

*Lips:* "Keep thy tongue from evil and thy lips from speaking guile."

*Silver and Gold:* "Offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings."

All:

Take my lips and let them be,  
Filled with messages from Thee;  
Take my silver and my gold,  
Not a mite would I withhold.

Fourth Woman:

*Moments and Days:* "Continue in prayer, and watch in the same with thanksgiving."

*Intellect:* "Neglect not the gift that is in thee."

All:

Take my moments and my days,  
Let them flow in endless praise;  
Take my intellect and use  
Every power as thou shalt choose.

Fifth Woman:

*Will:* "Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind."

*Heart:* "The sacrifices of God are a broken heart; a broken and a contrite heart, O God, thou wilt not despise."

All:

Take my will and make it Thine,  
It shall be no longer mine;  
Take my heart; it is Thine own,  
It shall be Thy royal throne.

Sixth Woman:

*Love:* "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.—Thou Shalt love thy neighbor as thyself."

*Myself:* "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

All:

Take my love, my God, I pour,  
At thy feet its treasure-store;  
Take myself, and I will be  
Ever, only, all for Thee.

—*The Missionary Messenger.*

PRAYER—That we and all the women of our churches may have wider vision and deeper consecration; that we may serve simply, lovingly, prayerfully, in every way that opens to us; and that we may see large results because we have faith to draw upon infinite resources.

ROLL CALL—RESPONSE—A thought that has helped me during the past year; or a thought that stimulates me to do something better in the coming year.

SOLO OR DUET.

OUR MISSIONARIES ON VACATION—(Tell the story as entertainingly as possible, referring to notes and letters in August and September HELPER:. Point out Chandipore on the map and describe it as seen through Dr. Mary Bachelier's letter. Show picture of Dr. Kennan's house.)

SYMPOSIUM—"Glimpses"—Of seed-thoughts expressed and vital actions taken at the several conventions at Ocean Park, followed by brief discussion; of our Quiet Hour and what it may do for us and our work if faithfully observed; of our MISSIONARY HELPER, its message, needs, and our responsibility; of the interdenominational study for the coming year.

PRAYER for special guidance in our new year of work.

SINGING—"The Lord Keep Watch Between Us."

NOTE.—Special emphasis is placed upon the discussion of vital actions taken at Ocean Park, including the sending of new missionaries.

THE MISSIONARY HELPER BRANCH  
OF THE  
**International Sunshine Society**

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears  
Pass it on.



All letters, packages, or inquiries concerning this page or sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

Mrs. A. M. Cousins reports that her Sunshine Class has raised money enough to send a cripple boy to a Hospital in Portland, Me. The following have joined the class: Mrs. A. J. Small, Mrs. C. J. Helmold and the Misses M. J. Small, A. Stanton and G. McDonald. Mrs. Alice Daniels and her "Sunbeam Class" sent in papers and cards and \$1.00 for the Milk and Ice Fund.

The "Willing Workers" Class of North Berwick, Me., have given \$5.00. This band of noble women are most thoughtful of our Branch needs. Miss Edith E. Scott, Secretary of the "Star Workers" Club, reports that a Food Sale brought in \$15.00 which has been used for the benefit of sick children. The Brainard W. M. S. of Winnebago, Minn., \$1.35 for Fresh Air Work.

Mrs. James Morgan is doing excellent sunshine work. She collected from friends \$4.00 which was used for the Blind Babies and poor children; aside from this she took two little girls into her home for a week of rest and pleasure. Mrs. Mary L. Tinkham gave \$5.00 which enabled us to send a poor little child to Hollis Heights for two weeks. A Minnesota sister has sent \$5.00. We received this as a Thank Offering after weeks of illness. Mrs. Annie L. Carle gift of \$1.00. "D. E." \$1.00 for Fresh Air. Mrs. Louise R. Sprague, among many other kind acts, has sent \$1.00 for this same cause. Mrs. E. B. Deland, another active member, has sent in postage stamps.

Three of our Maine members made up a purse of \$2.50 which brightened the lives of a few little folks, as was the wish of the givers. Mrs. S. Morey who is 80 years young and active in all good work, included our Branch in her giving. Mrs. Lizzie H. Howe, 50 cents in stamps. Mrs. Mary R. Wade, gift of 50 cents. Mrs. C. S. Sayler, 50 cents for Fresh Air Work.

Mr. and Mrs. Melvin A. Galucia have been enrolled in the Sunshine Society for their generous gift of \$2.50. Mr. and Mrs. William B. Alverson gave \$2.00; because of this kind act they are now Branch members. Miss Bessie Kemp for donation of \$3.00 has also been made a member of our Sunshine family. Mrs. O. B. C. Prescott has been made an I. S. S. member for her kindness to another. She has asked that Mrs. Marilla Prescott, North Lebanon, Maine, an invalid 75 years old, receive sunshine letters.

Twenty-five cents for the Fresh Air Work from a "Sunshine Worker." A gift for the same from a "Friend to the children." Twenty-five cents from "A Friend." Mrs. W. L. Dow has remembered our needs with another gift of love. Mrs. O. A. Smith, gift of \$2.00 to be divided between our work for the Blind Babies and needy seeing children. Mrs. M. P. Phillips sent in \$1.00, half of which was given by a friend. Mrs. Minnie B. Thomas, two beautiful white dresses. Mrs. L. B. Carey, papers and yeast cake labels. Mrs. Frank W. Grant and her daughter, Miss Linnie, are cheering others by sending greetings and literature. Miss Clara B. McEwen, among other kind deeds, sent in \$1.00. An invalid who writes a very plain hand would like the address of any business firm who have envelopes to address. Mrs. James R. Thurlough and Mrs. Libbie Skeels have each given \$1.00 and are now I. S. S. members.



# Practical Christian Living

"Everything that brings us nearer to the stature of the completed one in Christ, increases our power for good, and makes us more and more a power in the world about us."

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## OUR QUIET HOUR

(10 A. M.)

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### "CASTING ALL YOUR CARE UPON HIM."

1 Peter 5: 7.

"Didst Thou say 'all' my Lord?  
I cannot think I read aright,  
Perhaps the tears have dimmed my sight,  
So I mistook Thy word."  
"I said 'all,' my child."

"But one care is so large;  
I've tried to lift it from my path,  
And no success my effort hath,  
Wilt Thou take that in charge?"  
"I said 'all,' my child."

"And some are very small,  
Too petty—yet they vex my life  
They keep me harassed with their strife,  
Dare I on Thee to call?"  
"I said 'all,' my child."

"O fearing, worried heart,  
Cast every anxious care of thine  
On that providing care of Mine  
Which surely takes thy part.  
I said 'all,' my child."

—Helen A. Hawley.

# Juniorz

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## LITTLE THINGS

See the penny as it travels, Giving joy on every hand; See the dollar lying idly, Waiting for some great command: Would you rather, if you could, Be the penny doing good, Or the dollar lying still with smile so bland?	If the penny keeps on moving, Doing good from day to day, If the dollar keeps on waiting For a larger need to pay, Don't you think the penny brightens, While of course the dollar tightens, In the hand of him who holds it hid away?
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"The Inglenook."

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## HOW THIRTY LITTLE INDIAN GIRLS HELPED THE JUBILEE FUND

"I wish I was a great, big girl, as big as—as—well, as big as a missionary."

Little six-year old Jhumnie dug her wee brown toes into the dirt fiercely.

"Why, Jhumnie!" Thirty little brown faces suddenly looked puzzled.

"What do you want to be big for?" they demanded.

"Do you want to have the Miss Sahib put you out of school?"

"Do you want to get married and have a man beat you?"

"Do you want to have your time to die come quicker?"

Jhumnie looked at the group reproachfully. "I just wanted to be big so I could earn some money."

"I'd like to know what you want money for! Don't the Miss Sahib give you rice and bread two times a day, and don't you get a new dress every year?"

"I know what she wants it for," cried Herku. "She wants to give it to the Jubilee. Don't you, Jhumnie?"

Jhumnie nodded soberly. "The big girls are making lace and buttons and helping the Miss Sahib, but I can't do anything." There was the suspicion of tears in the mournful little voice.

"I can't, either." There was another mournful little voice.

"I'm just as glad as the big girls that the great God sent us people to tell us about Him. I want to do something for Him just as bad as anybody. Oh, I wish we could do something!"

"Miss Sahib wants all the stones picked out of the big field." Soni ventured the information hesitatingly.

There was a long silence. Then Soni spoke again.

"She's going to pay a man six rupees (\$2.00) to pick them all up."

Little Raju looked cross.

"We don't have any time to pick up stones. We have to sweep and cook and carry water and sew and study and clean our heads and pull weeds all the time."

"There's our play hour," said Herku, softly. "The big girls earn their Jubilee money then."

Again there was silence. Could they give up their play hour, the one hour in the day when tired little feet could rest in the big swing, when sleepy little heads could take a nap under the big trees, when the dollies and books that came in the box from America could be admired.

"It's pretty hot. I got a blister on my foot from stepping on a stone yesterday," said Raju.

"You don't have to stand on the stones. There's dirt between them. I'm going to ask the Miss Sahib to let me do it." Herku started for the bungalow. Thirty pairs of little feet pattered after her. Even Raju followed slowly.

The Miss Sahib looked doubtful.

"There are lots of stones. It would take all your play hours for perhaps two months. And then it is very hot. The thermometer stands at 115 here on the veranda. You had better try it for one day first."

But the little minds were made up.

"We're just sure we can do it, Miss Sahib. It won't be harder than pulling weeds. Oh, please! We want to help so bad."

And with the little group on the verge of tears, the Miss Sahib consented.

At playtime for nine long, hot weeks, sixty little brown hands busily carried the rough stones to the fence. Little fingers were cut, little feet were blistered, little backs were very tired, but at last the field was clean. And then the Miss Sahib counted out six big silver rupees to put in the Jubilee fund.

Jhumnie's eyes were shining. "I wish there was another field," she said.

And with one accord, twenty-nine little voices cried, "So do I."

MABEL LOSSING, *Khwandws, India.*

—*Children's Missionary Friend.*

# Contributions

## F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for July, 1909

### MAINE

Blaine C R . . . . .	\$ 1 05
Crystal Ch . . . . .	6 00
Dover & Foxcroft Aux T O . . . . .	7 00
Dover & Foxcroft Aux dues . . . . .	6 25
Ft Fairfield C R . . . . .	3 00
Ft Fairfield A L B . . . . .	7 57
Houlton Ch Aux T O (L M to be named)	19 36
Houlton Ch Aux by dues . . . . .	38 00
Lewiston Main St Aux T O for C F & L M	
Miss Ida Fullontion . . . . .	4 00
Lewiston Main St Pri & Int Dpt S S Addl	
to Child Day Coll for Miss Barnes . .	50
Lincoln Mrs Mary E Whitney Mrs M	
Lizzie Hale Mrs Ida Clay 1.00 each	
and Mrs Cordelia Graves 25c . . . .	3 25
Lisbon Falls Ch W M S T O for C F . . .	6 00
New Limerick Ch . . . . .	6 00
No Berwick C R Coll . . . . .	3 00
Sebec & Exeter Conf Aux Coll . . . .	8 19
So Portland Aux by C E Jrs for Miss	
Barnes . . . . .	4 00
So Portland by Katharine Hartley for	
Miss Barnes . . . . .	4 00
Steep Falls Aux by C R . . . . .	5 40
Steep Falls Aux L L B . . . . .	2 00
Steep Falls Aux Child Day Coll . . . .	1 10
Springfield Q M Coll for F M . . . .	3 50
Topsham Aux for Miss Coombs . . . .	10 00
Topsham Aux for Pres Home . . . . .	20 00
(Of this amount 18.54 is to make L M	
in Gen Soc'y a name to be sent later)	

### NEW HAMPSHIRE

Belmont 2d Ch C R & A L B . . . . .	\$ 3 50
Contoocook Aux dues . . . . .	1 25
Contoocook Aux T O . . . . .	5 00
Concord M B Smith Est . . . . .	74 90
Dover H H & F M Soc'y by Mr & Mrs	
F W Demeritte for native teacher . .	25 00
Franklin C R . . . . .	2 67
Manchester L L B 6.00; C R 3.00 . . . .	9 00
Manchester Aux dues . . . . .	2 00
(9.00 to be credited on Mercie Bad-	
ger's L M)	
Melvin Village C R (addl) . . . . .	15
Wentworth Ladies . . . . .	4 40
Wentworth Mrs Henry Chase . . . . .	1 00

### VERMONT

W Charleston Ch . . . . .	\$ 11 00
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### MASSACHUSETTS

Lowell Chelmsford St Ch W M S T O . .	\$ 12 00
Lowell Chelmsford St W M S for native	
teacher . . . . .	6 25
Lowell Paige St Aux nat teach Sagri . .	12 50
Lowell Paige St Aux Pres Home . . . .	6 00
Lynn High St Aux for nat teacher . . .	6 25

### NEW YORK

Buffalo 2d F B W M S for Pres Home . .	\$ 5 00
No Lawrence Clara McEwen for F M . .	2 00

### PENNSYLVANIA

Tioga Co W M S for B Woman . . . . .	\$ 25 00
Tioga Co W M S for nat teach . . . . .	50 00

### INDIANA

Brookston W M S for Hindu Boys' School	\$ 12 50
Brookston W M S for zen teacher . . . .	25 00

### ILLINOIS

Campbell Hill Jrs Miss Barnes . . . . .	\$ 7 00
Tamaroa W M S . . . . .	3 00

### MICHIGAN

Cooks Prairie Aux T O . . . . .	\$ 14 95
(10.95 to be credited to Cooks Prairie	
Aux for C Fd; 4.00 to Cooks Prairie	
S S Class No 5 and Sunbeam Class	
1 share Miss Barnes' sal'y on L M of	
Mrs Harriet Smith Eskford Mich)	
Hillsdale W M S gift of Mrs Electa	
French Reynolds formerly State	
Sec'y 50.00 for Dr A L Kennan's new	
hospital at Bhipmore India; 50.00 for	
Lincoln Hall Storer . . . . .	100 00
Jackson L L B's dues . . . . .	5 10
Jackson Pri S S T O for Brown Babies	
India . . . . .	3 45
Litchfield Aux C F (T O) . . . . .	15 52
(11.00 Bal L M of Mrs Maggie Cobb	
Litchfield Mich; 14.52 to be applied	
on L M Mrs Tillie Crary, Allen Mich)	
Manchester W M S L L B mite boxes for	
S O . . . . .	3 26
Manchester W M S for Bible Wom India	25 00
Waverly Ch L L B & A L B Rally Day Of	2 00

### MINNESOTA

Brainard W M S Quarterly Of 1/2 W	
Home; 1/2 Storer . . . . .	\$ 5 00
Huntley W M S T O for Storer . . . . .	15 60
Houston & Winona Q M W M S for C F .	5 00
Money Creek Children for Miss Barnes'	
sal'y . . . . .	4 00
Money Creek W M S T O C F . . . . .	12 74
Winona B Ch Aux 4.00 F M; 4.00 Storer	
College . . . . .	8 60
NOTE—In June Receipts 25.00 as T O	
1/2 for W H and 1/2 Storer College	
should have been credited to Brain-	
ard Minn W M S instead of Winne-	
bago	

### IOWA

Little Cedar Aux Addl T O for F M . . .	\$ 2 00
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### KANSAS

Blocker Ch F B Miss Soc'y T O . . . . .	\$ 6 60
Buffalo Valley F B W M S C R 1 sh Miss	
Barnes' sal'y . . . . .	5 74
Buffalo Valley F B W M S T O . . . . .	8 70
Hickory Grove Ch C R . . . . .	4 10

### MISCELLANEOUS

A friend for Pres Home . . . . .	\$ 300 00
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Total for July, 1909 . . . . .	\$1028 10
Total for July, 1908 . . . . .	806 49

LAURA A. DEMERITTE, Treas.

Dover, N. H.

Per EDYTH R PORTER, Asst. Treas.  
45 Andover St., Peabody, Mass.